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THE  
JESUITS PROVED TO BE HERETICS;

OR,

AN ANALOGY

BETWEEN

*The Institute of the Society of Jesuits,*

AND THE

"FALSE TEACHERS"

DESCRIBED IN

THE SECOND CHAPTER OF THE SECOND EPISTLE GENERAL OF PETER,

AND THE

"UNGODLY MEN"

SPOKEN OF BY JUDE.

LONDON:

JAMES NISBET, 21, BERNERS STREET.

M DCCC XXIX.

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THE Historical Extracts which I have selected, in order to prove the analogy alluded to, give a faithful description of the evil propensities of the disciples of Loyola, and of their theoretical and practical wickedness. I have therefore adopted this method, as it appears to me the simplest and most satisfactory ; for volumes of discussion and invective, however just, prove nothing without historical facts : I have read many accounts of the Institution of the Jesuits, from the foundation of their order, and have marked their proceedings in my own time, and from the observations I have made, my mind became impressed with a striking analogy between the “ *False Teachers*,” and the “ *Ungodly Men* ;” and the Institute of the Society of Jesuits.



# THE JESUITS

PROVED

TO BE HERETICS,

&c. &c.



THE Second Chapter of the Second Epistle General of Peter, with the Epistle of Jude, have most unquestionably a strong reference both to the false teaching and infidelity of the Jesuits, the corrupt offspring of Apostate Popery. The community of persons above mentioned, which appear to be alluded to in Peter's text, are described as "*False Teachers*;" but in Jude, these self-styled holy fathers are more harshly denominated "*Ungodly men, who crept in unawares*," clearly intimating to the world, the surreptitious course which that community should pursue, in order to gain its own end.

"*For there are certain men crept in unawares, who were before of old ordained to this condemnation.*"\*

"At first the Jesuits besought of Paul III.,

\* General Epistle of Jude, ver. 4.



with all humility, that they might have a College, or, at furthest, some Colleges in the Universities.\* This was always a main consideration with the Jesuits: their object having invariably been to become the directors of the education of youth, in order that they might at once extend their own power, and diffuse their own principles, with the greatest facility. We therefore find these holy Fathers using every kind of scheme and chicanery for the establishment of the Schools and Colleges throughout Europe, by the invasion of those of other communities. In the year 1564, the Jesuits purchased a building in the Rue St. Jaques, and fitted up a public Seminary in it. They gained the then Director of the University, who clandestinely licensed their teaching. The Remonstrance presented by the University of Paris to the King, in 1624, with respect to the creeping in, or the surreptitious means practised by the Jesuits, in order to establish themselves in the cities of the empire, states:—  
 “ Their proceedings on every occasion, from their introduction to the present time, have shewn that, in order to become masters of the house, they only desire to get one foot in; they only covet, and only possess, Colleges that are well endowed, with which they have united some of the best and richest benefices of the kingdom, and considerable landed estates; and they have built as many palaces as they have houses—

\* “ Possint habere in Universitatibus Collegium, ceu Collegia.” *Litt. Apost.* p. 14.

when they refuse with one hand, they know how to indemnify themselves with the other: their favours are dearly bought: they leave no stone unturned to accomplish their object: and obtain, by importunity or by artifice, what they cannot acquire by argument."

*" Even as there shall be false teachers among you, who privily shall bring in damnable heresies."\**

" With regard to the opinion of the Faculty of Theology: after a discussion, which lasted several months, the Faculty, on the 1st December, 1554, came to that celebrated decision which has been so often cited:—This new Society (say they) appropriates particularly to itself the unusual title of the name of Jesus, receives, with the greatest laxity, and without any discrimination, all kinds of persons, however criminal, lawless, and infamous they may be. It withdraws from the obedience and submission due to Ordinaries—unjustly deprives both temporal and spiritual Lords of their rights, brings disturbance into every form of Government, and occasions many subjects of complaint, many law-suits, contentions, jealousies, and schisms among the people. The Society, therefore, appears to us to be dangerous in all that concerns the faith, calculated to disturb the peace of the church, to overturn the Monastic Order, and more fit to destroy than to build up."

\* Second Epistle General of Peter, 2d chap. ver. 1.

"Their professed object in England was to bring back the Protestants whom they were pleased to denominate heretics, to the Roman Church : they were convicted of having carried on several conspiracies against Queen Elizabeth, and her successor, James I., merely because those Sovereigns could not answer it to their consciences and their oaths to give power to Popery, or, in other words, to dissolve the Constitution of England."

We have another historical evidence upon record, relative to the "*False Teachers*," or would-be Holy Fathers. Let us hear the statement of Mariana, who was himself a Jesuit : "The Jesuits first placed the science of humanity, and afterwards that of the arts, in a deplorable condition. It is a fact, (he adds,) beyond all doubt, that at this time (1594), there is less Latin known in Spain, than there was fifty years ago. I think, nay I feel positively convinced, that ONE OF THE GREAT CAUSES OF THIS EVIL IS, THAT THE SOCIETY HAS THE DIRECTION OF LEARNING ; AND I MAKE NO DOUBT, THAT IF THE WORLD WERE ACQUAINTED WITH THE MISCHIEFS THAT RESULT FROM THIS SOURCE, WE SHOULD SOON BE DEPRIVED BY SOME PUBLIC ACT, OF THE GOVERNMENT OF THE SCHOOLS."—Let us now attend to the language of the King of Portugal, relative to the Jesuits, or "*False Teachers*." "From the moment," says the King, "that the schools were confined to the Jesuits, they declined throughout my dominions, in consequence of

the obscure and repulsive mode of instruction which they introduced into them ; having for their great object, in thus obstructing the progress of real knowledge in Portugal, the keeping of the people in perpetual subjection and dependence—a system as unjust as it was pernicious ; they taught only with *sinister objects* ; and the doctrines which these Religious Professors are even obliged by their principles to inculcate upon all who frequent their classes and schools, tend not only to ruin the arts and sciences, but to destroy, at the same time, both the monarchy and religion of the country.—It further appears, from a memorial transmitted by Migazzi, Archbishop of Vienna, to the Pope, that letters, in general, flourished no better in that place under the Jesuits than theology ; and that the Schools of Humanity confided to the Jesuits, had fallen into decay ; that two places of Moderators or Supervisors of Studies, upon which the Jesuits had seized, had been taken away from them, even with the consent of their own Provincial, on account of the incompetency of those who filled them ; that in the schools there were many things which he could not approve ; that discipline was scarcely any longer known in them ; that the study of divinity was sensibly neglected, as was the practice of all ecclesiastical duties ; that there was no vigilance exercised over morals, over exterior decency, or even the condition of the person. He says, that he allowed the Jesuits a year to amend what was defective, but that his

admonitions were slighted ; that they made him fair promises, but kept none ; and that so far from having attended to him, he had learnt that they had secretly used every effort to retain, in spite of him, the government over candidates for divinity ; upon which he was compelled to transfer those students to the care of persons properly qualified, at which the Jesuits became irritated, and his firmness in consequence excited their hatred.—Until the above mentioned change took place in the University of Vienna, no person was admitted without the permission of the Jesuits : they governed the clergy, whom they had first trained in their own pernicious doctrines ; they preached and confessed there without license from the Archbishop : at length, however, the eyes of the public were opened ; and it was seen that the Jesuits were only instrumental in perpetuating the ignorance which the King of Portugal, in his Proclamations, charged them with continuing in his dominions for the space of two centuries.”

Again, there appears another historical evidence of those “*False Teachers, who privily shall bring in damnable heresies.*”—“In a second Memorial, presented by the University to the Parliament, are denounced *La Somme des Péchés*, by the Jesuit Bauni, and other works ; and one object of this supplementary publication, was to show the conformity of Jesuits with each other in their pernicious opinions ; a fact established the more clearly, by Bauni

having been Professor of Moral Theology, at their College, before Hereau. He had publicly printed his infamous Theology, at Paris, with the approbation of the Provincial of the Jesuits : in 1641, the Faculty published a Censure of the *Somme des Péchés*, and in an Assembly of the Clergy, holden at Mantes, in 1642, it was branded as calculated to encourage licentiousness, and the corruption of good morals ; as violating natural equity, and the rights of man ; and tolerating blasphemy, usury, simony, and many other of the most enormous crimes, as offences of no magnitude.—There appeared a work, purporting to be by Amadeus Guimenæus, published with the permission of the Superior, the real author of which was Matthew Moya, a Spanish Jesuit, the Confessor of the Queen Mother of Spain : it was of this work that Marais, a Parisian divine, in a Sermon preached before the University of Paris, in 1664, observed, that “its object was not merely to revive all the errors and impieties of the *Apology of the Casuists*, but to surpass them in so great a degree, that it may be considered the common sewer of all the filth and impiety of which the human mind is capable.”—In fact, it is represented by Mr. Harlay as “containing whatever the most depraved minds could have discovered in a century, and all which had before escaped the wickedness and debauchery of men.”—The doctrine of probability—our ignorance of the law of nature—and the necessity of actual reflection upon the quality of an action, in order

to its becoming sinful, are the foundation upon which the moral corruption of the Jesuits is built."

"Cardinal Borromeo, deceived, like others, by their exterior, had at first favoured them, and even chose one of them (Ribera) for his confessor, whom however he found to be a wretch addicted to the most infamous crimes. The Cardinal could hardly believe his guilt at first; but the public voice having induced him to institute inquiry, he not only opened his eyes to the iniquity of his confessor, but also to the detestable conduct with which the Jesuits were reproached at their College of Braida, and discovered how dangerous these men were to youth. He deprived them, in consequence, of the government of his seminary, which he had committed to them. His successor prohibited all candidates for the priesthood from studying in their Colleges, which depended upon the Archbishop of Milan."\* But the "*False Teachers*," mentioned by Peter, are by Jude, in verse 4, described to be "*Ungodly men, turning the grace of our God into lasciviousness, a denying the only Lord God, and our Lord Jesus Christ.*"—"The Jesuit Berruyer carried such excesses to their height in attacking the mysteries and morality of Christianity, without having been refuted by a single Jesuit; and the Jesuits at large have obstinately persisted in defending the idolatry of China, and the superstitions of Malabar.

\* Vide Observations de l'Université de Paris, sur la Requête des Jesuites, 11 Mars, 1643.

“ In the end of the seventeenth century, the Jesuits held a public school in their College at Rome, for teaching the art of converting vices into virtues, under the very eye of the Government. One Serapa, a Jesuit, then the Professor of Philosophy, taught his scholars, both in writing and orally, that *the art of stealing, and the art of blaspheming God, are virtues; that these virtues are only prohibited by accidental circumstances, and not on their own account; that it is not to be doubted that such arts are intellectual virtues, since they afford rules and precepts which are well calculated for the certain and infallible attainment of our ends.* The facts which have already been detailed form a part of those methods, which their intellectual virtues have employed *for attaining their ends*; in other words, they have put in action, with the greatest art, intrigues, frauds, calumny, violence, the murder of Princes, who were not devoted to them, &c.; nor have they stopt short of blasphemies, as Serapa and Berruyer have abundantly proved.”

The Jesuits had publicly printed at Poitiers, three sermons preached in honour of their Patriarch Ignatius. In these it was affirmed, that “ Ignatius had performed more miracles than Moses, and as many as the Apostles; that his authority over the creatures was such, that they rendered him a prompt obedience; that whilst he lived, his life and manners were so holy and exemplary, even in the opinion of heaven, that only such Popes as St. Peter, such Emperors as the mother of God, such a Sove-



reign Monarch as God the Father, and his Son, had the happiness of beholding him." To these blasphemies was added the impiety of applying to Ignatius what St. Paul has applied to Christ: "In these days," it is said in these sermons, "God has spoken to us, by his son Ignatius, whom he hath made heir of all things;" and that this impiety might go all lengths, it is added, "by whom also he made the worlds!!!"—"Out of the nine or ten Jesuits, who, in 1748, constituted the mission in China, the Superior was a monster, who for the publicity and number of his crimes, was condemned to death by the heathens themselves: his sentence enumerates the crimes he had committed: he has an associate in one of his colleagues, who undergoes the same punishment. A third Jesuit, named in the same letter, is no better, and the shameful crimes of which he is there convicted, are equally public. Such is the idea, which the Catholic Bishop of Nankin, an eye-witness of these facts, conveyed to Benedict XIV. of those Missions of the Jesuits."

Let us now refer to the Manifesto of the King of Portugal, addressed to the Bishops of his kingdom in 1759, on the double design of the Jesuits in the formation of a monarchy composed of the Nostri, or their own members, and their labours to render it universal by the ruin of all others, under the title of Externi. "It cannot be" (says he), "but that the licentiousness introduced by the Jesuits, of which the three grand features are falsehood, murder,

and perjury, should not give a new character to the morals of the Externi (as the Jesuits call all those who are not of their order), as well as to the internal government of the Nostri, or their own body. In fact, since these Religious have introduced into Christian and civil society, those perverted dogmas, which render murder innocent, which sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of calumniating, killing, lying, and foreswearing themselves, as their advantage may dictate, which remove the fear of divine and human laws, and permit a man to redress his own grievances, without applying to the magistrate; it is easy to see, without much penetration, that Christian civil society could not subsist without a miracle. It was to be expected, that such pernicious maxims would most effectually dissolve the strongest bonds which could be formed, for preserving the commerce and union of mankind; that they would involve the world in continual opposition of sentiment, and of interests, and excite perpetual and irreconcilable discord, instead of that harmony, without which human society must lose its consistency and security. On the other hand, these Religious, in order to promote the union and solidity of the Nostri, or their own Society, establish a sovereign government, so despotic and absolute, that the Provincials themselves cannot retard the execution of the General's orders by delay, or any other means. These

Provincials far from being able to communicate to those who are dependant upon them, the laws which regulate their decisions, are compelled, on the contrary, to conceal them with care; all the subjects of the Provincials, from the Novices to the Professors of all the four vows, having no right to demand a sight of these *secret laws*, nor to require to be informed of the crimes for which they are punished, or even banished: they are not even allowed to make the slightest reflection on these mysterious laws; they can never in any way avoid obedience to the orders of their superiors, however mortifying or opposed to their own opinions, without either exposing themselves to the severest chastisement, or being dismissed without remedy. The result has been, that while the Jesuits have been able to introduce discord and disorder into the ranks of their opponents, they have themselves been all subordination to superiors, and union among each other; being held together by the co-operation of all their members under one great head, for the support of whose authority they are mutually pledged; and proposing to themselves, as their principal end, the erection of their own society, upon the ruin and destruction of every other.”\* Casnedi, as late as within these last sixty years, published, in Portugal, five folio volumes of Theology; in which he has asserted, that “at the day of judgment, God will say to many—Come

\* Vide History of the Jesuits, vol. ii. p. 177, 178.

ye blessed—you who have killed, blasphemed, &c. ; since you thought that you were right in so doing.”—“The letter that was the joint production of Arnauld and Nicole, caused so great a storm (on account of the corrupt morality contained it,) that Nicole was obliged to absent himself for some time, and Arnauld expatriated himself for ever. The Jesuits never forgave the two bishops for their part in the affair. They excited *disturbances* in the diocese of St. Pons, and visited the bishop with the hostility of the Courts of Rome and France throughout his life : the Bishop of Arras fared no better ; but became the constant butt of the Jesuits. He was joined by other Bishops, in 1695, in opposing the relaxed morality, taught by the Jesuit Belanger in his Sermons on the subject of the Communion ; and, in 1708, he published Two Censures against the Jesuits Taberna and Gobat, for teaching, in their writings, opinions of the most alarming tendency, on HOMICIDE, CALUMNY, ABORTION, DUELLING, UNCHASTITY, REBELLION, FALSEHOOD, PERJURY, &c. He experienced the opposition of the Jesuits for above 47 years.”

“The University also published *Les Vérités Academiques* in order to shew that the public would sustain no injury by the suppression of Jesuitical instruction. With regard to the excesses of the Jesuits in point of morals, the University observes, that it is the vice of the whole Society, and the universal spirit of the Order, that all who are not entirely ignorant of

their manner of conducting themselves, know well how flexible they are, as occasions arise, and that they are not more steady than the times, and the circumstances by which they are governed."

Sufficient historical evidence, it is hoped, has been here laid before the reader, relative to the corrupt morality, and even blasphemy of the Jesuits, so as to prove that their casuistry accords precisely with that described in the text; and to convict them as *Heretics* of the most pernicious nature, or the "*False Teachers, who privily shall bring in damnable Heresies:*" and the "*Ungodly Men, turning the grace of our God into lasciviousness.*"

"*Presumptuous are they, selfwilled.*"\*

"The memorial of the Spanish and Portuguese Jesuits to Pope Clement VIII. in 1593, states that the power of the General is such, that although he may have advisers, he is not bound to conform to their advice. He is the Lord of Lords, and does as he will, without being restrained by any law: he has the power of life and death; he elevates and debases whom he will, as if he were God, being exempt from all passion, and not liable to err!!!"

"*Likewise also these filthy dreamers defile the flesh.*"†

"In 1565, these holy fathers became so odious in Hungary and Germany, that the deputies of

\* Second Epistle General of Peter, 2nd chap. ver. 10.

† General Epistle of Jude, verse 8.

the states assembled in Austria, and demanded their banishment above all other things. At Vienna, less patience was observed; for they were so discontented, as to expel them without judicial forms. They had nearly shared the same fate in Bavaria, on account of a charge of the most infamous nature; the account given by themselves of this matter, and of the course they took to justify themselves, is too offensive to insert. The chastity of these holy fathers was as loudly questioned in Spain. Under the specious pretext of practising penitence, they had established societies of Flagellants in many towns, which not only corrected themselves in the Jesuit's churches, but before the public, and even public processions. They had introduced this practice even among females. These abominations compelled the Council of Salamanca, in 1565, to pass a Decree, prohibiting a practice so contrary to decency.—Decency alike forbids a statement of the reasons which occasioned their being deprived of their colleges at Milan.”\*

“ *Despise dominion, and speak evil of dignities.*”†

The first historical evidence that appears, relative to these “*filthy dreamers*,” who “*despise*” Episcopal “*dominion, and speak evil of*” Episcopal “*dignities*,” was, “in 1618, when the Jesuits opposed Episcopacy in Germany, until 1640; in 1622, the Jesuits have opposed Episcopacy in

\* Histoire des Religieux de la Compagnie de Jesu, Lib. vi. chap. 86.

† General Epistle of Jude, verse 8.

England, and in France in 1633. They have likewise opposed Episcopacy in Holland, from the year 1640, to the year 1650. In fact, we have upon record the attacks of the Jesuits upon the Bishops, and upon Episcopacy in general, in all quarters of the world, more especially in their character of missionaries to foreign parts ; they have done, likewise, in Paraguay, from 1644, until the year 1665 ; and also in Mexico, from 1645, until 1654.—If we turn our eyes to the East, towards Japan, we find that the Jesuits have opposed Episcopacy there from the year 1580 until 1640. The Jesuits excited a revolt in Paraguay, where they became, and long continued, absolute sovereigns. In 1642, after the Bull of Pius V. had slumbered in obscurity for seventy-three years, the Jesuits obtained the publication of it by Pope Urban VIII. by a fresh Bull, entitled *In Eminentissimis* ; and thus these DISTURBERS of the public peace revived the accusation of Bayanism against all those who opposed their doctrines or practices, particularly the University of Louvain, the Premonstratensian Abbies of the Low Countries, the Primate of the Belgian Church, and the Bishop of Ghent, all of whom were, for ten years, exposed to the most violent persecution. The States and Government of Brabant, who protected them, were, themselves, harassed by different decrees, which the Jesuits obtained from the Courts of Rome and Madrid, ordaining the publications of Pope Urban's Bull. By this means the disturbances spread into France.

The Institute is a universal conspiracy against the rights of Bishops, Rectors, Universities, Corporate Bodies, Princes, Magistrates, and every power, both spiritual and temporal! The exorbitant privileges with which they have clothed themselves, are only fit to overturn every state, and to spread distress and confusion in all places.—It will appear from the origin of their establishment, the Jesuits have proposed to swallow up all other orders, and authorities, and possessions; in a word to concentrate all power in the society.”

“ The Bishop of Angelopolis, in his letter to Innocent X., observes :—‘ That they erect themselves above all dignities; all laws, all councils, and all Apostolic Constitutions; so that the Bishops are compelled to perish, or submit to the compromise of their own authority.’ ”

*“ And many shall follow their pernicious ways.”\**

“ The Society, in the year 1710, reckoned six hundred and twelve Colleges, three hundred and forty Houses of Residence, and fifty-nine Noviciates; two hundred Missions; twenty-four Houses of Profession: in the whole, thirty-seven provinces, and twenty thousand Jesuits, without including those who are without the Society, which form an infinitely greater number. Thus it is seen, that in the period of 170 years, from the establishment of the Institution, the members of the Society have increased to that pro-

\* Second Epistle General of Peter, chap. ii. ver. 2.



ditions number. According to the testimony of George Bronswell, the Catholic Archbishop of Dublin, in the year 1558, the Jesuits were spread over the whole earth.”\*

“ *Woe unto them! for they have gone in the way of Cain.*”†

“ In the year 1560, the Jesuits proposed to persecute with fire and sword, the various Protestants who were scattered throughout the valleys of Savoy, in order to obtain, from the confiscation of their property, the means of endowing their colleges. The Pope himself wrote to Duke Emanuel upon this scheme, and furnished him with money to prosecute it. There arose, in consequence, a bloody war in the states of Savoy : part of the Protestants fled to Switzerland, others took up arms in their own defence, and were treated with the utmost barbarity. The Jesuit Possevin, who was celebrated in all the Courts of Europe, and was Director of the College of Padua, himself marched at the head of the troops : after many battles of alternate success, an accommodation followed : but the Generals of the Duke soon violated the treaty, and proceeded to acts of the utmost enormity.”

“ The Jesuits have frequently excited the most cruel civil wars, in order to compel a whole people to receive them against their will ; and have abused the confidence and weakness of

\* Vide History of the Jesuits.

† General Epistle of Jude, verse 11.

Princes, in persuading them to measures which have deprived them of their States: but they have especially displayed their sanguinary spirit in aiding the other members of the Romish Church to persecute and destroy *Heretics*."

" In 1605, excesses have been committed by the Jesuits at Genoa; in Styria, Carinthia, and Carniola; in Holland and in Switzerland."

" We learn from the letter of M. Demyer to M. De Servien, in 1611, that, before the assassination of Henry IV., one of the Jesuits, a Professor at Dijon, exhorted his scholars to buy Mariana's book, which contains all the doctrine respecting the murder of kings; and to study it well:—a fine lesson for youth! At the time when this letter was written, an event had occurred at Dijon, which it notices; Guenyot, a scholar of the Jesuits, had maintained, that he had rather have killed thirty kings than have taken the oath; for which declaration he was imprisoned. How well must this fanatical disciple of the Jesuits have studied Mariana, according to the direction of the Professor of Dijon! Ravallac had just killed Henry IV. The scholar formed by such masters was fit to tread in the steps of such a monster."

" Becan published at Mayence, in 1612, under his own name, a book entitled, *England's Controversy touching the Regal and Papal Power*. This book was denounced to the Faculty of Theology of Paris; and although Cardinal de Bonzi stated that the Queen had pro-

hibited the Faculty from examining and censuring it, they deputed four of their body to attend the Queen and the Chancellor: Fazet, the senior of the Deputies, represented to the Queen, *that the doctrine of Becan stripped kings and princes of all their sovereign power and authority: provoked and instigated their subjects to rebellion: and led the wicked to commit murder upon the sacred persons of monarchs.* The court obtained a decree from the Pope condemning it, but with certain qualifications, which permitted its being reprinted after correction; the Jesuits reprinted it accordingly, with the approbation of their Provincial, and others of their Theologians, announcing such new edition as reviewed and augmented. But these men, "always the enemies of" (to use the words of M. De Servien) "authorities, of kings, and secular estates," left in the new edition whatever was most revolting in the first: the King's Advocates complained of this to the Parliament, who however defended their decision upon it. This impunity only served to embolden the Jesuits: among many instances of their unbridled licentiousness in this particular, M. De Servien, in complaining to the Parliament, of the work of Suarez, mentioned a publication of the Jesuit Richeome, at Bordeaux, in 1613, authorized by their Vicar General, and approved by two other Jesuits; in which he had the audacity to defend Mariana's work, condemned in 1610, to maintain the doctrine of KING-KILLING, and to enforce it on the au-

thority of many Jesuits therein cited, adding, that the opinion of Mariana *was orthodox in every particular*. This may serve to shew what sincerity the Jesuits engaged to the Parliament, by an act on the 22d of February, 1612, to conform to the doctrine of the Sorbonne, 'in all that regards the security of the sacred persons of kings.'"

"With respect to the work of Suares, who was the greatest theologian of the Society, the Jesuits printed it in 1613, in Portugal, and reprinted it in 1614, at Cologne: it was entitled, DEFENSIO FIDEI CATHOLICÆ ET APOSTOLICÆ, ADVERSUS ANGLICANÆ SECTÆ ERRORES. The name and titles of the author appeared to both editions, with the sanction of the Superiors, the Provincials of Portugal and Germany. Suares there teaches, AS AN ARTICLE OF FAITH NECESSARY TO BE HELD AND BELIEVED, that the Pope has power to depose heretical and contumacious kings. All the favour he concedes to Princes deposed by the Pope, is, not to permit every one *to compass their death*, but only those who shall receive lawful authority for that purpose, *which the Pope has power to grant*. If a Prince (he adds) should use violence against the life of a subject, that subject may defend himself, although even the death of the prince should follow; and if an individual may do this for the preservation of his own life, with how much greater justice may he do it for the public good? These monstrous excesses again attracted the attention of the king's advocates, but they did

duced the loudest outcries against the Jesuits, as the authors of the cruelties which were there committed against the Protestants. These Fathers, in opposing what they considered error, abandoned the use of spiritual arms, to depopulate whole regions, to set them in a flame, and to make streams of blood flow in them, as if persecution could have had any other effect than to render them more odious, and their church less inviting. Indeed, the overthrow of what they termed error appeared to be less an object with them than the destruction of heretics; their perverse principles leading them to practice the idolatrous rites of Confucius with the Chinese, and the most indecent superstitions with the Malabars, as well as to frequent the mosques with the Mahometans.”\*

When I retrace the progress of this extraordinary society of persons, and find them mingling in all the various political cabals which, from 1775, led, by regular succession, to the commencement, in 1789, of the most sanguinary revolution that ever disgraced the annals of mankind; and when, in every subsequent scene in that horrid drama, (a scene in which, beyond all doubt, the Jesuits were active agents,) it may indeed be concluded that this community “*have gone in the way of Cain.*”—Thus it has been fully demonstrated that the

\* Vide History of the Jesuits.

Jesuits have been the main spring of that tremendous engine which produced the perturbation of Europe; nay, I had almost said, of the world at large, for the space of two centuries; and likewise the *primum mobile* of all the political and religious ragings throughout the habitable globe where their Society has been established.—Thus verifying the sacred words of Scripture, of “*raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*”\* I shall subjoin the following observation by way of conclusion, viz.:

That the false and pernicious system of Jesuitical teaching has not been only essentially dangerous to monarchy but even religion itself; it has been the main spring of all the rage, blackness, and darkness of Atheism developed at large in the world; and of the horrors of revolutionary France in particular. In fact, it is upon the stage of Jesuitism, that the bloody dagger and poisoned chalice have been introduced!!!

Having proceeded thus far, it will behove us to look around with the utmost anxiety, as we know that the great evil which has desolated the world by its abominations, has taken root in the British Empire,† which, through the blessing of God, had previously escaped the fury of destruction; we now see its baleful effects

\* General Epistle of Jude, verse 13.

† The Jesuits' Establishment of Stony Hurst in England, and Maynooth in Ireland.

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